

تفسير معاني  
القرآن الكريم  
باللغة الإنجليزية

Interpretation of the Meanings of

# The Noble Qur'ân

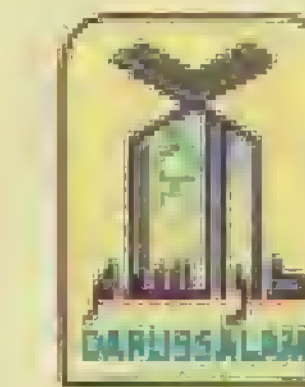
In the English Language  
Summarized in One Volume

Dr. Muhammad Taqiuddin Al-Hilali  
Dr. Muhammad Muhsin Khan

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### A NOTE FROM THE PUBLISHER

Islām is a heavenly system (or regime) for all the dwellers of the earth, and it is a mighty treasure if only mankind realizes its authenticity and truth. And in what a great need the whole world is today for real understanding and thorough studying of its rules and regulations. And how many disasters, calamities and wars, the mankind of the whole world is suffering because of their differences in their Faith.

Invitation to Islām is incumbent upon all those who have known it, and have enjoyed its taste and have been guided through its guidance. So we are presenting the interpretation of the meanings of the Noble Qur'ān which is completed and printed with the Help of Allāh. All praise and thanks are Allāh's, with Whose blessings are completed the righteous deeds. Peace, Blessings and Graces of Allāh be upon our Prophet Muhammad, his family and his Companions.

Lastly I thank all the brothers who participated in the accomplishment of this colossal work particularly brother Saeeduddin and brother Mohammad Munawar who checked and rechecked again and again the manuscript with great perseverance. May Allah the All-Mighty bestow on them a great reward in this world and in the Hereafter.

**ABDUL MALIK MUJAHID**

General Manager  
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### PREFACE

All praise and thanks are Allāh's, the Lord of 'Ālamīn (mankind, jinn and all that exists) and peace be upon the Master of the Messengers, Muhammad ﷺ.

This interpretation of the meanings of the Noble Qur'ān has been revised and the following changes have been made:

1. Each Verse has been put separately with its English interpretation.
2. The Arabic text of the Noble Qur'ān has been taken from *Mushaf Al-Madīnah An-Nabawīyyah*, which has been printed by the *Mujamma'* of King Fahd of Saudi Arabia for the printing of *Al-Mushaf Ash-Sharīf*, in the year 1405 A.H., according to the instructions of the Vice-Chancellor of the Islāmic University, instead of the old Arabic text of the previous print of this book which was printed in the United States and Turkey, by the Turkish Calligrapher Sheikh Hamid Al-Amadī.
3. There are some additions and subtractions of Chapters and *Ahādīth* from *Sahīh Al-Bukhārī* and other *Ahādīth* collections.
4. Some additions, corrections, and alterations have been made to improve the English translation and to bring the English interpretation very close to the correct and exact meanings of the Arabic text.

Translators:

**Dr. Muhammad Taqī-ud-Din Al-Hilālī**  
**Dr. Muhammad Muhsin Khān**



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

### The Noble Qur'an

#### A Miracle from Allāh (to Prophet Muhammad ﷺ)

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ﴾ [يونس: ٣٧]

"And this Qur'an is not such as could ever be produced by other than Allāh (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it [i.e., the Taurat (Torah) and the Injeel (Gospel)], and a full explanation of the Book (i.e., the laws decreed for mankind) —wherein there is no doubt — from the Lord of the *Ālamīn* (mankind, jinn, and all that exists)." (V.10:37)

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ [آل عمران: ٨٥]

"And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers." (V.3:85)

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنَ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ أَوْ مِنْ - أَوْ آمَنَ - عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنِّي أَكْثَرُهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ». [صحيح البخاري ٧٢٧٤/٩ (٣٧٤)]

Narrated Abū Hurairah: The Prophet ﷺ said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allāh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." [Sahih Al-Bukhari, 9/7274 (O.P.379)]

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَادَةَ: أَخْبَرَنَا يَزِيدُ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ - وَأَشْنَى عَلَيْهِ - : حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ : حَدَّثَنَا - أَوْ سَمِعْتُ - جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جَاءَتْ مَلَائِكَةُ إِلَى النَّبِيِّ ﷺ وَهُوَ نَائِمٌ فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: إِنَّ إِصْبَاحِيكُمْ هَذَا مَثَلًا، قَالَ فَاضْرِبُوا لَهُ مَثَلًا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: مِثْلُهُ كَمِثْلِ رَجُلٍ بَنَى دَارًا وَجَعَلَ فِيهَا مَادَّةً وَبَعَثَ دَاعِيًا، فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَآكَلَ مِنَ الْمَادَّةِ، وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ الْمَادَّةِ فَقَالُوا: أَوَلَوْهَا لَهُ يَفْقَهُهَا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: فَالدَّارُ: الْجَنَّةُ، وَالدَّاعِيَ: مُحَمَّدٌ ﷺ، فَمَنْ أَطَاعَ مُحَمَّدًا ﷺ فَقَدْ أَطَاعَ اللَّهَ. وَمَنْ عَصَى مُحَمَّدًا ﷺ فَقَدْ

عَصَى اللَّهَ، وَمُحَمَّدٌ ﷺ فَرَّقَ بَيْنَ النَّاسِ. تَابَعُهُ قُتَيْبَةُ، عَنْ لَيْثٍ، عَنْ خَالِدٍ، عَنْ سَعِيدٍ

ابْنِ أَبِي هِلَالٍ، عَنْ جَابِرٍ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ. [صحيح البخاري ٧٢٨١/٩ (٣٨٥)]

Narrated Jābir bin 'Abdullāh: Some angels came to the Prophet (Muhammad) ﷺ while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." One of them said, "He is sleeping." Another said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it." One of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The house stands for Paradise and the call-maker is Muhammad ﷺ; and whoever obeys Muhammad ﷺ, obeys Allāh; and whoever disobeys Muhammad, disobeys Allāh. Muhammad ﷺ separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers)." [Sahih Al-Bukhari, 9/7281 (O.P.385)]

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ، وَالْأَنْبِيَاءُ إِخْوَةٌ لِعَلَّاتٍ، أُمَّهَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ». [صحيح البخاري ٣٤٤٣/٤ (٦٥٢)]

Narrated Abu Hurairah: Allāh's Messenger ﷺ said, "Both in this world and in the Hereafter, I am the nearest of all the people to 'Isā (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one (i.e., Islamic Monotheism)." [Sahih Al-Bukhari, 4/3443 (O.P.652)]

حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: وَأَخْبَرَنِي عَمْرُو: أَنَّ أَبَا يُونُسَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ». [رواه مسلم في كتاب الإيمان ح ٢٤٠]

Narrated Abu Hurairah: Allāh's Messenger ﷺ said: "By Him (Allāh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e., Islamic Monotheism), but he will be from the dwellers of the (Hell) Fire." [Sahih Muslim, the Book of Faith, Vol. 1, Hadith No 153 {Summarised Sahih Muslim (S.S.M.) 20}]. [See also (V.3:116)]



## Sūrat Al-Fātihah (The Opening) 1

## سُورَةُ الْفَاتِحَةِ

1. In the Name of Allāh, the Most Gracious, the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2. All praise and thanks are Allāh's, the Lord<sup>[1]</sup> of the 'Alamīn (mankind, jinn and all that exists).<sup>[2]</sup>

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

3. The Most Gracious, the Most Merciful.

الرَّحْمَنُ الرَّحِيمُ

4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection).

مَلِكِ يَوْمِ الدِّينِ

5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

6. Guide us to the Straight Way.<sup>[3]</sup>

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

<sup>[1]</sup> (V.1:2) Lord: The actual word used in the Qur'ān is *Rabb*. There is no proper equivalent for *Rabb* in the English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allāh.

We have used the word "Lord" as the nearest to *Rabb*. All occurrences of "Lord" in the interpretation of the meanings of the Noble Qur'ān actually mean *Rabb* and should be understood as such.

<sup>[2]</sup> (V.1:2). Narrated Abu Sa'īd bin Al-Mu'alla: While I was praying in the mosque, Allāh's Messenger ﷺ called me but I did not respond to him. Later I said, "O Allāh's Messenger, I was praying." He said, "Didn't Allāh say, 'Answer Allāh (by obeying Him) and His Messenger when he (ﷺ) calls you.'" (V.8:24). He then said to me, "I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur'ān, before you leave the mosque." Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, "Didn't you say to me, 'I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur'ān.?' " He said, "*Al-Hamdu lillāhi Rabbil-'ālamīn* [i.e. all praise and thanks are Allāh's, the Lord of the 'Alamīn (mankind, jinn and all that exists)], *Sūrat Al-Fātihah* which is *As-Sab' Al-Mathāni* (i.e. the seven repeatedly recited Verses) and the Grand Qur'ān which has been given to me." [Sahih Al-Bukhārī, 6/4474 (O.P.1)].

<sup>[3]</sup> (V.1:6) Guidance is of two kinds:

a) Guidance of *Taufīq* and it is totally from Allāh, i.e. Allāh opens one's heart to receive the truth (from disbelief to belief in Islāmic Monotheism).





Christian religious scholar and told him the same (as before). The Christian said, "You will not embrace our religion unless you get a share of Allāh's Curse." Zaid replied, "I do not run except from Allāh's Curse, and I will never bear any of Allāh's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except *Hanīf* (Islāmic Monotheism)." Zaid enquired, "What is *Hanīf*?" He replied "*Hanīf* is the religion of (the Prophet) Abraham (ﷺ) he was neither a Jew nor a Christian, (and he used to worship none but Allāh [(Alone) — Islāmic Monotheism])." When Zaid heard their statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, "O Allāh! I make You my Witness that I am on the religion of Abraham." [Sahih Al-Bukhārī, 5/3827 (O.P.169)] Narrated Asmā' bint Abu Bakr ؓ: I saw Zaid bin 'Amr bin Nufail standing with his back against the Ka'bah and saying, "O people of Quraish! By Allāh, none amongst you is on the religion of Abraham except me." She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter, he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, "Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf." [Sahih Al-Bukhārī, 5/3828 (O.P.169)]

[4] (V.1:7): Narrated 'Ubādah bin As-Sāmit ؓ: Allāh's Messenger ﷺ said, "Whoever does not recite *Sûrat Al-Fâtihah* in his prayer, his prayer is invalid." [Sahih Al-Bukhārī, 1/756 (O.P.723)]

[5] (V.1:7): Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, "When the *Imām* says: *Ghairil-maghdubi 'alaihim walad-dāllīn* [i.e. not (the way) of those who earned Your Anger, nor of those who went astray (1:7)], then you must say, *Amīn*, for if one's utterance of *Amīn* coincides with that of the angels, then his past sins will be forgiven." [Sahih Al-Bukhārī, 6/4475 (O.P.2)]

7. The way of those on whom You have bestowed Your Grace<sup>[1]</sup>, not (the way) of those who earned Your Anger<sup>[2]</sup>, nor of those who went astray.<sup>[3] [4] [5]</sup>

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ  
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

b) Guidance of *Irshād* through preaching by Allāh's Messengers and pious preachers who preach the truth, i.e. Islāmic Monotheism.

[1] (V.1:7) i.e. the way of the Prophets, the *Siddīqūn* (i.e. those followers of the Prophet, who were first and foremost to believe in him, like Abu Bakr As-Siddīq), the martyrs and the righteous, [as Allāh ﷻ said: "And whoso obeys Allāh and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the *Siddīqūn*, the martyrs, and the righteous. And how excellent these companions are!" (V.4:69)].

[2] (V.1:7) Narrated 'Adi bin Hātim ؓ: I asked Allāh's Messenger ﷺ about the Statement of Allāh: 1. "*Ghairil-maghdubi 'alaihim* [not (the way) of those who earned Your Anger]," he ﷺ replied: "They are the Jews". And 2. "*Walad-dāllīn* (nor of those who went astray)," he ﷺ replied: "The Christians, and they are the ones who went astray". [This *Hadith* is quoted by *At-Tirmidhi* and *Musnad Abu Dāwūd*].

[3] (V.1:7) Narration about Zaid bin 'Amr bin Nufail.

Narrated 'Abdullah bin 'Umar ؓ: The Prophet ﷺ met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet ﷺ. A meal was presented to the Prophet ﷺ but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your *Nusub*\* in the name of your idols. I eat only those (animals) on which Allāh's Name has been mentioned at the time of (their) slaughtering." Zaid bin 'Amr used to criticise the way Quraish used to slaughter their animals and used to say, "Allāh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allāh." He used to say so, for he rejected that practice and considered it as something abominable. [Sahih Al-Bukhārī, 5/3826 (O.P.169)]

\* *Nusub*: See the glossary.

Narrated Ibn 'Umar ؓ: Zaid bin 'Amr bin Nufail went to Shām (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allāh's Anger." Zaid said, "I do not run except from Allāh's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except *Hanīf* (Islāmic Monotheism)." Zaid enquired, "What is *Hanīf*?" He said, "*Hanīf* is the religion of (the Prophet) Abraham (ﷺ), he was neither a Jew nor a Christian, and he used to worship none but Allāh [(Alone) — Islāmic Monotheism]." Then Zaid went out and met a



them [i.e. give *Zakāt*<sup>[1]</sup> (obligatory charity), spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allāh's Cause — *Jihād*].

4. And who believe in that (the Qur'ān and the *Sunnah*)<sup>[2]</sup> which has been sent down (revealed) to you (Muhammad ﷺ) and in that which was sent down before you [the Taurāt (Torah) and the Injīl (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell).

5. They are on (true) guidance from their Lord, and they are the successful.

6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad ﷺ) warn them or do not warn them, they will not believe.

<sup>[1]</sup> (V.2:3) (الزكاة) *Zakāt* (obligatory charity) : A certain fixed proportion of the wealth and of every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Sahih Al-Bukhārī*, Book of *Zakāt*, No. 24]

<sup>[2]</sup> (V.2:4) Narrated Ibn 'Umar ؓ: Allāh's Messenger ﷺ said: Islām is based on (the following) five (principles):

1. To testify that "*Lā ilāha illallāh wa anna Muhammad-ur-Rasūl Allāh*" (none has the right to be worshipped but Allāh and that Muhammad ﷺ is the Messenger of Allāh).
2. *Iqāmat-as-Salāt*: to perform the five (compulsory congregational) *Salāt* (prayers).
3. To pay *Zakāt* (obligatory charity).
4. To perform *Hajj* (i.e. pilgrimage to Makkah).
5. To observe *Saum* (fasting) during the month of Ramadān. [See *Sahih Al-Bukhārī*, 1/8 (O.P.7)]

يُفْقُونَ

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ  
وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ  
يُوقِنُونَ

أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ  
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ  
ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ

## Sûrat Al-Baqarah (The Cow) 2

In the Name of Allāh,  
the Most Gracious, the Most Merciful.

سُورَةُ الْبَقَرَةِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings.]

2. This is the Book (the Qur'ān), whereof there is no doubt, a guidance to those who are *Al-Muttaqūn* [the pious believers of Islamic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)].

3. Who believe in the *Ghaib*<sup>[1]</sup> and perform *As-Salāt*<sup>[2]</sup> (the prayers), and spend out of what We have provided for

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى  
لِلْمُتَّقِينَ

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ  
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ

<sup>[1]</sup> (V.2:3): *Al-Ghaib*: literally means a thing not seen. But this word includes vast meanings: Belief in Allāh, Angels, Holy Books, Allāh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Preordainments). It also includes what Allāh and His Messenger ﷺ informed about the knowledge of the matters of past, present, and future, e.g., news about the creation of the heavens and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell.

<sup>[2]</sup> (V.2:3): Perform *As-Salāt* إقامة الصلاة: The performance of *Salāt* (prayers). It means that:  
a) Each and every Muslim, male or female, is obliged to offer his *Salāt* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and as for the female it is better to offer them at home. As the Prophet ﷺ has said: "Order your children to perform *Salāt* (prayers) at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe) and the Muslim rulers of a country are held responsible before Allāh in case of non-fulfillment of this obligation by the Muslims under their authority.  
b) One must offer the *Salāt* (prayers) as the Prophet ﷺ used to offer them with all their rules and regulations, i.e., standing, bowing, prostrating, sitting, as he ﷺ has said: "Offer your *Salāt* (prayers) the way you see me performing them." [See *Sahih Al-Bukhārī*, 1/631 (O.P.604) and 9/7246 (O.P.352)] [For the characteristics of the *Salāt* (prayer) of the Prophet ﷺ see *Sahih Al-Bukhārī*, 1/735, 736, 737, 766, 823, 824 (O.P.702, 703, 704, 733, 786, 787)].



**15.** Allāh mocks at them and gives them increase in their wrongdoing to wander blindly.

**16.** These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.

**17.** Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allāh took away their light and left them in darkness. (So) they could not see.

**18.** They are deaf, dumb, and blind, so they return not (to the Right Path).

**19.** Or like a rainstorm from the sky, wherein are darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allāh ever encompasses the disbelievers (i.e. Allāh will gather them all together).

**20.** The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allāh willed, He could have taken away their hearing and their sight. Certainly, Allāh has power over all things.

**21.** O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may become *Al-Muttaqūn* (the pious. See V.2:2).

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

مَثَلُهُمْ كَمَثَلِ الَّذِي أَشْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾

صُمُّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبِعَهُمْ فِيْٓ أَذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

**7.** Allāh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allāh's Guidance), and on their eyes there is a covering. Theirs will be a great torment.

**8.** And of mankind, there are some (hypocrites) who say: "We believe in Allāh and the Last Day," while in fact they believe not.

**9.** They (think to) deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not!

**10.** In their hearts is a disease (of doubt and hypocrisy) and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.

**11.** And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers."

**12.** Verily, they are the ones who make mischief, but they perceive not.

**13.** And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad ﷺ, *Al-Ansār* and *Al-Muhajirūn*) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.

**14.** And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayātīn* (devils — polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾

يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾

فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

وَإِذَا قِيلَ لَهُم لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَیْطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾



### Sūrat Al-Falaq (The Daybreak) 113

In the Name of Allāh,  
the Most Gracious, the Most Merciful.

1. Say: "I seek refuge with (Allāh), the Lord of the daybreak,
2. From the evil of what He has created,
3. And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away),
4. And from the evil of those who practise witchcraft when they blow in the knots,
5. And from the evil of the envier when he envies."

سُورَةُ الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

### Sūrat An-Nās (Mankind) 114

In the Name of Allāh,  
the Most Gracious, the Most Merciful.

1. Say: "I seek refuge with (Allāh) the Lord of mankind,<sup>[1]</sup>

سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

C) Narrated 'Aishah ؓ: The Prophet ﷺ sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the Sūrah 112): 'Say (O Muhammad): "He is Allāh, (the) One."' (112:1). When they returned (from the battle), they mentioned that to the Prophet ﷺ. He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it mentions the Qualities of the Most Gracious and I love to recite it (in my prayer)." The Prophet ﷺ said (to them), "Tell him that Allāh loves him." [Sahih Al-Bukhari, 9/7375 (O.P.472)]

<sup>[1]</sup> (V.114:1) Narrated Aishah ؓ: Whenever Allah's Messenger ﷺ went to bed, he used to recite Sūrat Al-Ikhlās (112), Sūrat Al-Falaq (113) and Sūrat An-Nās (114), and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him. [Sahih Al-Bukhari 7/5748 (O.P.644)]

### Sūrat Al-Ikhlās or At-Tauhīd (The Purity) 112

In the Name of Allāh,  
the Most Gracious, the Most Merciful.

1. Say (O Muhammad ﷺ): "He is Allāh, (the) One.<sup>[1]</sup>
2. Allāh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allāh — the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].
3. He begets not, nor was He begotten.<sup>[2]</sup>
4. And there is none coequal or comparable to Him."

سُورَةُ الْإِكْلَاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

اللَّهُ الصَّمَدُ ﴿٢﴾

لَمْ يَكُنْ لَهُ كُفُوًا يُولَدُ ﴿٣﴾

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

get aside (or go away) as she is coming to us, she may harm you.' The Prophet ﷺ said: 'There will be a screen set between me and her.' So, she did not see him ﷺ. She said to Abu Bakr: 'Your companion is saying poetry against me.' Abu Bakr said: 'By Allāh he does not say poetry.' She said: 'Do you believe that.' Then she left. Abu Bakr said, 'O Allāh's Messenger! She did not see you.' The Prophet ﷺ said: 'An angel was screening me from her.'" [This Hadīth is quoted in Musnad Abū Ya'la]

It is said that if the Verse (V.17:45) is recited by a real believer (of Islāmic Monotheism) he will be screened from a disbeliever. (Allāh knows better.) (Tafsīr Al-Qurtubī)

<sup>[1]</sup> (V.112:1) See Tauhīd in the Glossary (Appendix-I).

<sup>[2]</sup> (V.112:3)

A) Narrated Mu'ādh bin Jabal ؓ: The Prophet ﷺ said, "O Mu'ādh! Do you know what Allāh's Right upon His slaves is?" I said, "Allāh and His Messenger know better." The Prophet ﷺ said, "To worship Him (Allāh) Alone and to join none in worship with Him (Allāh). Do you know what their right upon Him is?" I replied, "Allāh and His Messenger know better." The Prophet ﷺ said, "Not to punish them (if they did so)." [Sahih Al-Bukhari, 9/7373 (O.P.470)]

B) Narrated Abu Sa'īd Al-Khudrī ؓ: A man heard another man reciting: 'Say (O Muhammad): "He is Allāh, (the) One." (112:1) And he recited it repeatedly. When it was morning, he went to the Prophet ﷺ and informed him about that as if he considered that the recitation of that Sūrah by itself was not enough. Allāh's Messenger ﷺ said, "By Him in Whose Hand my soul is, it is equal to one-third of the Qur'ān." [Sahih Al-Bukhari, 9/7374 (O.P.471)]



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2. The King of mankind — <sup>[1]</sup>

مَلِكِ النَّاسِ

3. The *Ilâh* (God) of mankind,

إِلَهُ النَّاسِ

4. From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh).<sup>[2]</sup>

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

5. Who whispers in the breasts of mankind.

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

6. Of jinn and men."

مِنَ الْجِنَّةِ وَالنَّاسِ

<sup>[1]</sup> (V.114:2) The Statement of Allâh ﷻ: 'The King of mankind.'

Narrated Abu Hurairah ﷺ: The Prophet ﷺ said, "On the Day of Resurrection Allâh will grasp the whole (planet of) earth (by His Hand) and shall roll up the heaven with His Right Hand and say, 'I am the King. Where are the kings of the earth?'" [Sahih Al-Bukhari, 9/7382 (O.P.479)]

<sup>[2]</sup> (V.114:4) Narrated Abu Hurairah ﷺ: Allâh's Messenger ﷺ said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things."\* [Sahih Al-Bukhari, 8/6487 (O.P.494)]

\* Inordinate desires and animalistic passions lead to the Fire while self-control, perseverance, chastity and all other virtues, and the obedience to Allâh and His Messenger ﷺ lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.